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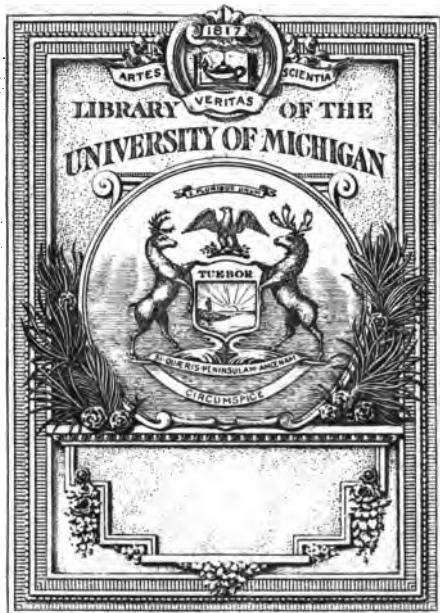
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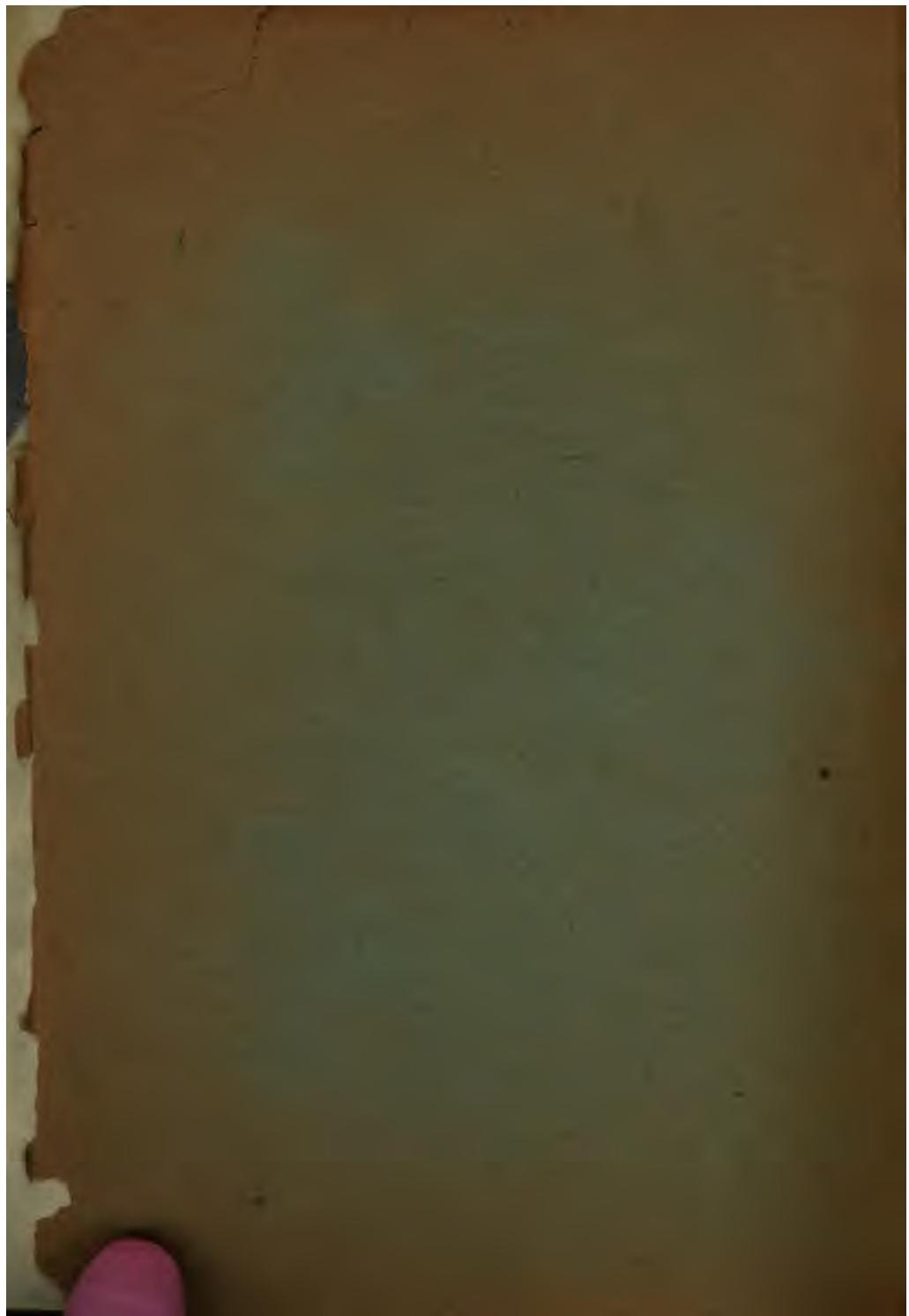
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STORAGE



Usefull Case of Conscience . . . cono.
Associations with Hereticks, pp. 36, 4to,
unb., Edinb., 1649

8/6



A N
U S E F U L L C A S E
O F
C O N S C I E N C E
D I S C U S S E D
A N D
R E S O L V E D,

Concerning Associations and Confe-
deracies with Idolaters , Infidels ,
Hereticks or any other known
Enemies of Truth and Godlinesse.

By Master GEORGE GILLESPIE, late
Minister at Edinburgh.

Whereunto is subjoyned a Letter, written by him to the Commissioners
of the Generall Assembly, in the time of his sicknesse: Together
with his Testimony unto this Truth, written two dayes
before his Death.

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Anno 1649.

1 Kings. 5. 12. Jer. 29. 7. Rom. 12. 18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity : Such Covenants also Christian Emperours of old, had sometimes with the *Pagans*. It was the breach of a civil Covenant of Peace with the *Turke*, that God punished so exemplarily in *Wladislaus King of Hungary* : But if the civil Covenant be such a Covenant as the *Grecians* called

See *Viator.*
Brileg. in 7.
paralip. 25.
 2. Also
Zepperus,
Pelargus,
Tarnovius,
ubi supra.
Lavater in
 2 *Paralip.*
 25, & in *E-*
xod. 16, 26.
 P. *Martyr*
Loc. Com.
Glas. 4. cap.
 16. *Numb.*
 23, & com-
 ment. in 1
Reg. 15, 17.
c. The
 same thing
 is holden
 by *Toftatus*
 in 3. *Reg.*
 15. *Ques.*
 24. *Corn.*
 a *Lapide* in
 3. *Reg.* 22,
 3.

ouμηγία, to joyn in military expeditions together, of this is the greatest debate and controversie among Writers ; for my part, I hold it unlawfull with diverse good Writers ; And I conceive that *Exod.* 34. God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *vers.* 12. and conjugall Covenants, *vers.* 16. Which is also *Iunius* his opinion in his *Analys* upon that place. The reason for the unlawfulness of such confederacies are brought, 1. From the Law, *Exod.* 23. 32. and 34. 12, 15. *Dent.* 7. 2. Yea God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them. *Exod.* 34. 10, 12. *Ind.* 2. 1, 2. and lest it should be thought that this is meant only of these seven Nations enumereate, *Dent.* 7. the same Law is interpret of four other Nations, *1 Kings.* 11. 1, 2. so that 'tis to be understood generally against confederacies with Idolaters and those of a false Religion : And the reason of the Law is Morall and perpetuall, *viz.* the danger of ensnaring the people of God; therefore they were forbidden to Covenant either with their gods, or with themselves; for a conjunction of Counsels, and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples, as *Aса* his Covenant with *Benhadad*, 2 *Chron.* 16. to *vers.* 10. And *Ahab*, his Covenant with the King of *Affrygia*, 2 *Kings* 16. 7, 10. 2 *Chron.* 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous heathens, there is not the like reason to condeme confederacies and associations with wicked men of the same Religion ; I answer. 1. It holds *a fortiori* against confederacies with such of the seed of *Jacob*, as had made desecration from true Religion, for *Gratius de iure belli & pacis lib.* 2. *Cap.* 15. *Numb.* 9. noteth, God would have such to be more abominated then heathens, and to be destroyed from among their people, *Dent.* 13. 13. besides this I add. 2. We have in others

String.

Scriptures examples, which meet with that case also; for *Iacob* & *Saphat* confederacy with *Ahab*: 2 Chron. 18. 3. with *Chron. 19.* 2. and after with *Ahabiah*. 2 Chron. 20. 35, are condemned which made *Iacob* & *Saphat* (although once relapsing into that sin) yet afterwards mend his fault; for he would not again joine with *Ahabiah*, when he sought that association the second time, 1 Kings 22. 49. So *Amariah* having associate himself in an expedition with the *Israelites*, when God was not with them, did upon the Prophets admonition disjoine himself from them and take his hazard of their anger: 2 Chron. 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the causes why the Christian Wars With the *Turke* had so ill successe, why saith he, consider what Souldiers were employed, this is the fruit of associations with the wicked. 3. These confederacies proceed from an evill heart of unbelief, as is manifest by the reasons which are brought against *Abar*; his League with *Benhadad*, 2 Chron. 16. 7, 8, 9. and by that which is said against the confederacy with the King of *Affyria*, Isay. 8. 12, 13, for as *Calvin* upon the place noteth, the unbelievers among the people considering, their own inability for managing so great a War, thought it necessary to have a confederacy with the *Affyrians*; but this was from faithlesse feates, from want of faith to stay and rest upon God as sufficient. 4. If we must avoid fellowship and conversation with the sons of Belial, (except where naturall bonds or the necessity of a calling tyeth us:) Psal. 6. 8. Prov. 9. 6. & 24. 1. 2 Cor. 6. 14, 15. & if we should account Gods enemies our enemies, Psal. 139. 21. then how can we joine with them, as confederates & associates, for by this means we shall have fellowship with them, and look on them as friends.

Now as to the Arguments which use to be brought for the contrary opinion, First 't is objected that *Abraham* had a confederacy with *Aher*, *Eshqol*, and *Mambre*, Genesis 14. 13; *Abraham* with *Abimelech*, Genesis 21. 27, 32; and *Isaac* with *Abimelech*, Gen. 26. *Isacob* with *Laban*, Gen. 31. 44. *Solomon* with *Hiram*, 1 Kings 5. 12. Answ. 1. It cannot be proved that these confederates of *Abraham*, *Isaac*, and *Solomon*, were either idolaters or wicked; *Laban* indeed was an idolater: But there are good interpreters who conceive that *Abrahams* three confederates feared God;

God; and that *Abimelech* also feared God, because he speaketh reverently of God, and ascribeth to God the blessing and prosperity of those Patriarchs.

It is presumed also that *Hiram* was a pious man, because of his Epistle to *Solomon*, 1 Chron. 2. 11, 12. however, 2. Those confederacies were civill, either for commerce or for peace and mutuall security that they should not wrong one another, as that with *Laban*, Gen. 31. 52. and with *Abimelech*, Gen. 26. 29. which kinde of confederacy is not controversted.

It is objected also that the *Maccabees* had a Covenant with the *Romans* and *Lacedemonians*, 1 Macc. 8 and 12. 1, 2. Answ. 1. That Covenant is disallowed by many good Writers; yet it is observed from the Story that they had not the better, but the worse success, nor the lesse but the more trouble following it. 2. The Story it self, 1 Macc. 1. 12. tells us that the first notion of a confederacy with the heathen in those times proceeded from the children of Belial in *Israel*. Lastly, it may be objected that persons discontented, and of broken fortunes were gathered to *David*; and that he received them, and became a Captaine unto them, 1 Sam. 22. 2. Answ. 1. Some think (and tis probable) they were such as were oppressed and wronged by *Sauls* tyranny, and were therefore in debt and discontented, and that *David* in receiving them was a type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoeuer they were, *David* took care that no prophanie nor wicked person might be in his company, Psal. 101. yea, Psal. 34. 12. (which was penned at that same time when he departed from *Achish* and became Captain of those 400 men) he saith to them, Come ye children hearken unto me, I will teach you the fear of the Lord. 3. I shall bring a better Argument from *Davids* example against the joyning with such associates in War as are known to be malignant and wicked. Psal. 1. 8. 7. The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies, Psal. 54. 4. The Lord is with them that uphold my soul. Upon this last place, both *Calvin* and *Gesuinus* observe, that althoough *Davids* helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked; he intimateth also, that if he had not known that God was with his

his helpers , leading and inspiring them , he had looked for no help by them : 2 Chron. 25. 7, 8. That David's helpers in the War were looked upon as sincere , cordiall , and stirred up of God , may further appear from 1 Chron. 12. where David joyneth with himself fidis homines qui idem cum eo sentirent suach Exalter on the place , faithful men of his own minde : he addereth , that they were such as hated Saul's impiety and injustice , and loved David's vertue . *Vid. Strigatus* calls them , *fideles amicos* , faifull friends . The text is ffeafely us , that diverse of them joyned thetmselves to David while hee was yet indistresse and shut up in Zicklag : vers. 1. (which was an Argument of fincerity :) also , that some of Benjamin (Saul's own tribe) adjoyned themselves to David , and the spirit came upon Amasai , who by a speciall Divine instinct spake to assure David of their fincerity , vers. 2. 16, 18. They also who joyned themselves with David after Sauls death , vers. 23. were not of a double heart , but of a perfect heart . vers. 33. 38. and they all agreed that the first great businesse to be undertaken , should be Religion , the bringing back of the Arke : 1 Chron. 13. 3, 4.

This point of the unlawfulness of confederacie with men of a false Religion is strangely misapplyed by Lutherans , against confederacie with us ; whom they call Calvinists : So argueth Tar-novius *Treatise of Faderib.* But we may make a very good use of it : For as we ought to pray and endeavour that all who are Christs may be made one in him , so we ought to pray against and by all means avoide fellowship , familiaritie , Marriages , and military confederacie with knowne wicked persons , and such as are of a false or hereticall Religion . I shall branchforen this matter in five particulars , which God forbade to his people in reference to the Canaanites and other heathens which also partly by parity of reason , partly by concluding more strongly will militate against confederacie and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors , or live a prophan and wicked life .

First , God forebade all Religious Covenants with such , and would not have his people to tolerate the Gods , images , altars , or groves of idolaters : Exod. 23. 32. and 34. 43; Deut. 7. 5; Judge. 2. 2. And altho' the letter of the Law mentioneth in reference to the Canaanites ; yet the best reforming Kings of Judah applyed

Socia.
hist. lib. 5.
Cap. 10.

and execused this Law in taking away the groves and high places abused by the *Jews* in their superstition: And whatmarke? If such things were not to be tollerated in the *Canaanites*, much lessie in the *Jews*. *Theodosius* is commanded for his suppressing and punishing Hereticks.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod. 23. 33.* lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod. 3. 15.* Compare this with *Iud. 1. 21. Psal. 106. 35.* Now the Apostle layeth much more restrainte upon us, from conversing, eating and drinking with a scandalous Christian, *1 Cor. 5. 11.* then with a *Pagan* or unbeliever *1 Cor. 1. 27.* There is a conversing and companying with wicked persons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, *1 Cor. 5. 10.* which is an argument against separating and departing from a true Church, because of scandalous persons in it. The Apostle gives this check to such, go where they will, they shall finde scandalous persons all the world over. There is again a conversing and companying with wicked persons, which naturall and civil bonds, or near relations, or our calling tyeth us unto, as between husband and wife, parent and child, Pastor and People, Magistrate and those of his charge. But wittingly and willingly to converse and have fellowship either with heretick or prophane persons, whether it be out of love to them and delight in them, or for our own interest or some worldly benefit this is certainly sinfull and inexcusable. If wee take care of our bodily safety, by flying the company of such as have the plague, yea if we take care of the safety of our beasts, and would not to our knowledge suffer a scabbed or rotten sheep to infect the rest, shall we not much more take care of our own and neighbours soules, by avoiding and warning others to avoide the fellowship of the ungodly, whereby spirituall infection comes. Remember it was but a kinde visit of *Iehosaphat* to *Ahab* which was the occasion of engageing him into a confederacy with that wicked man, *2 Chron. 18. 2, 3.*

3. God forbade conjugall Covenants or Marrying with them. *Exod. 34. 16. Deut. 7. 31.* Therule is the same against matching with

with other wicked persons, whether Idolaters or profaning the same Religion with us. We had not idolatry or any professed doctrine differences in Religion between the Posterity of Seth and the Posterity of Cain, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themselves in Marriage with the profane, Gen. 6. 1, 2, 3. *Jehoram* married not an heathen, but the Daughter of *Ahab*; but his married, who did evil, as did the house of *Ahab*; And what is the reason given for this? *For the Daughter of Ahab was his wife*, 2 Kings 3. 18. and by and by, ver. 27. the like is marked of *Abaziah* the son of *Jehoram*, *wher did evil in the sight of the Lord as did the house of Ahab*, for he was the son in *Law* of the house of *Ahab*. The *positive* Peter supposeith that Christians Marrie such as are *heires* *in expectacion* of the grace of life. 1 Peter 3. 7. See also, Prov. 31. 30.

4. God forbade his people to make with the Canaanites *fodus* *de-
cimis* or *subtilioris*, (or as other speak) *pactum liberatorium*; he would have his people shew no mercy to those whom he had destinate to destruction, Deut. 7. 2. Herein *Ahab* sinned, making a brotherly Covenant of friendship with *Benhadad*, when God had delivered him into his hand, 1 Kings 20. 32, 33, 34. So in all Christian communion wealthes, the Magistrate Gods vicegerent ought to cut off such evil doers as Gods word appointeth to be cut off, *David* sparing of *Shab* and *Shimei*, being partly necessitate thereto, partly induced by *political* reasons, (whereof he repented when he was dying, nor could his conscience be at ease till he left a charge upon *Solomon* for executing justice upon both *Jonah* and *Shimei*, 1 Kings 3. 6, &c 6, &c 9.) are no good presidents or warraunds to Christian Magistrates to neglect the executing of justice. It is a better president which *David* resolves, upon more deliberatly, Psal. 101. 8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord*. Mark this *all*, of what degree or quality soever, without respect of persons, and that *early* and without delay. Lastly, and even *Joab* himself was so far punished by *David*, that he was cast out of his place and command, 2 Sam. 19. 13. and 20. 4.

5. The Law is also to be applyed against civill Covenants, not of Peace, or of commerce, but of Warre; that is a League offensive and defensive, wherein wee associate our selves with idolaters, infidels, hereticks, or any other known enemies of Truth or Godliness,

uelle, so as to have the same friends or enemies. A Covenant of Peace or comerce with such may happen to be unlawfull, in respect of some circumstances, as when Peace is given to those Rebels, Murderers, Incendiaries in the Kingdome, who by the Law of God ought to be destroyed by the hand of Justice, or when comerce with idolaters is so abused, as to furnish them with the things that they are known to make use of in their idólatry. But as for *ουμάχις*, a confederacy engaging us into a War with such associates, 't is absolutely and in its own nature unlawfull: and I finde it condemned by good Writers, both of the Popish party, of the *Lutheran* party and of the orthodoxe party. Some of all these are before cited, what holiness God required in the Armies of *Israel*, see *Deut.* 23. 9. 11, 12, 13, 14. We may well argue as *Isidorus Pelusota* doth, lib. 3. Epist. 14. If the Law was so severe against such uncleannesses as were not voluntary, how much lesse would God suffer such as did voluntarily and wickedly defile themselves. Tis marked as a part of *Abimelech's* sin, *Jud.* 9. 4. that he hired *vaine and light persons which followed him*. God would have *Amaziah* to dismisse an hundred thousand men of *Israel* being already with him in a body, and told him he shoulde fall before the enemy if these went with him, because God was not with them, *2 Chron.* 25. 7. &c. If they had not yet been gathered into a body, it had been much to abstain from gathering them, upon the Prophets admonition; but this is much more, that he sends them away after they are in a body, and takes his hazard of all the hurt that so many enraged Souldiers could do to him or his people, and indeed they did much hurt in going back, vers. 13. yet God rewarded *Amaziah's* obedience with a great Victory. In the last age shortly, after the begun Reformation in *Germany*, this case of conscience concerning the unlawfulness of such confederacies was much looked at. The City of *Straßburg*,

Anno, 1529. made a defensive League with *Zurik*, *Berne*, and *Baf*, *Quis & vicini erant, & dogmate magis converebant faith Sleidan*, they were not onely neighbours, but of the same Faith and Religion, therefore they made a confederacy with them, About two yeares after the Elector of *Saxony* refused to take into confederacy those *Helvetiens*, because although they were powerfull, and might be very helpfull to him, yet they differing in Religion,

gion, concerning the Article of the Lord's Supper, he said, he
 durst not joyne with them as confederates, lest such sad things
 might befall him, as the Scripture testifieth to have befallen those
 who for their help or defence took any assistance they could get.

quod civi-
tates valde.
cupiebant,
saxo per
Legato re-
spondere,
quoniam
de cona
 Dom. diversum sequuntur dogma non sibi licet societatem cum ipsis ullam coiri: quantum sit ipsorum
 conjunctio, proper vires atque potentiam, non se quidem late, sed eo sibi minime respiciendum
 est, ne tristis inde sequatur eximia, quod ies accidisse Scriptura testatur qui maiusendi sui causa, cuius
 type modi perfidis usi fuisset. Vide etiam pag. 133. Quod & Zwingiani faventur errorem atque de-
 fiserent, comprehendunt etiam in hac pace, haec minus, tum defensos, nec auxilli quicquam ex
 communicandis, neque fedus ullum cum ipsis faciendum esse. Et infra lib. 9 pag. 156. Et recipien-
 dos esse placet in hoc modo (Smalcaldicum) qui velint atque cupiant, modo Doctrinam Augusti pro-
 poritam in Constitutis proficiantur & fortius communem subeant.

The rule was good in itself, although in that particular case misapplied. The very heathens had a notion of the unlawfulness of confederacies with wicked men, for as *Victorinus Strigelius* on 2 Chron. 25. noteth out of *Aischylus* his Tragedy entitled *Seven to Thebe*, *Amphiaraus* a wise and virtuous man was therefore swallowed up in the earth with seven men and seven horses, because he had associate himself with *Tydeus*, *Capanens*, and other impious Commanders marching to the siege of *Thebe*. Lastly take this reason for further confirmation, as we must do all to the glory of God, so we must not make Wars to our selves but to the Lord; hence *the book of the Wars of the Lord*. Numb. 21. 14. and *the battell is not ours, but the Lord's*. 1 Sam. 25. 28. 2 Chron. 20. 15. Now how shall we employ them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shall Rebels and Traitors be taken to fight in the Kings Wars? Offer it to thy Governour, as it is said, *Mal. 1.* see if he would take this well.

As for the Objections from Scripture, they are before answered. There are many other exceptions of mens corrupt reason, which yet may be easily taken off, if we will receive Scripture light. That very case of *Jehosaphat* confederacy with *Abab*, taketh off many of them; for although 1. *Jehosaphat* was a good man and continued so after that association, not drawn away into idolatry, nor infected with *Ababs* Religion, but only assisting him in a civil business. 2. *Abab* lived in the Church of *Israel*, which was still a Church, although greatly corrupted, and he was no professed hater of God (only he had professed to hate

Micah the man of God) ye lonely before who he appeared very penitent, and some think Jobesaphat now judged charitably of him, because of his great humilation and repentance of his which God did accept, so far as to reward it with a temporall sparing mercy, 1 Kings 21. at the end. Then follows immediately Chap. 22. *Jobesaphat's* association with him. Although *Jobesaphat* was also joined in affinity with *Ahab*, *Ahab's* daughter being married to his son. 3. The enemie was the King of Syria, and *Jobesaphat* doth not joine with a wicked man against any of Gods people, but against the infidell Syrians; even as *Amaziah* was beginning to joyne with those of the ten Tribes against the *Edomites*. 4. The cause seems to have been good, as *Cambyses* on 1 Kings 22. 3. and *Lamech* upon 1 Chron. 19. 1. on note. For *Ramoth Gilead* was a City of refuge, pertaining to the *Levites* in the Tribe of *Gad*, and shold have been restored by the King of Syria to *Ahab*, according to their Covenants, 1 Kings 20. 34. Dancy brings that same example of *Ahab* going up against *Ramoth Gilead*, to prove that tis just to make War against those who have broken Covenant with us. 5: *Jobesaphat's* manner of proceeding was pious in this respect, than he said constab, enquire I pray thee of the Word of the Lord to day, and again, is there not here a prophet of the Lord before us; he enquires thare, and seeks all the light he could; he rehaveth no point of conscience from Prophets of the Lord, which makes it probable that these two Prophets did not profess, or were not known to be *Jobesaphat* to be Prophets of *Baal*; but were looke upon as Prophets of the Lord, as *Cajstan* thinketh. Therefore they answer also in the name of the Lord, the Lord shall deliver it. 'Tis not likely then *Jobesaphat* would desire the Prophets of *Baal* to be consulted, or that he would hearken to them more than to the Prophet of the Lord. *Abcrajib*, yet in this he failed extrely, that he had too far engaged himself to *Ahab*, before the enquiring at the Word of the Lord. How ever, it seemes, he was by this enquiring seeking a fair way to come off again. 6: *Jobesaphat's* end was good, alwayy on 1 Kings 22. thinks *Jobesaphat* entered into this confederacy with *Ahab*, for the peace and safety of his Kingdome, and to prevent a new War between *Judah* and *Israel*, such as had been between *Asa* his father, and *Banshee* King of *Israel*, for which

end

and the Cambyses, who thinks that the prophet doth make daughters to his son; yet notwithstanding of all this the Prophet doth set forth his faith to him; 2 Chron. 16: 2. I shoul deft thou help the unbody, or blood thou that hast the Eord. The BXX. Read bated of the Lord, which comis all to one thing; And lefft it should be thought a ve niall or light matter; he addeth, therefore is wrath upon thee from before the Lord. So that from this example we learn, that let us keep our selves unspotted of the false Religion or errors of those with whom we associate, let wicked men seem never so penitent, and our relations to them be never so near, let the common enemy be an hundred, let the cause be never so good, let the manner of proceeding be never so pious, and the end also good, yet all this cannot excuse their justifie confederacies and associations with wicked and ungodly men. And if God was so angry at Pekosaphat, when there were so many things concutting as might seem to excuse or extenuate his fault; it being also in itself a sin of infirmity only; and not without a reliction of conscience, and a conflict of the spirit against the flesh (which Pates upon 1 Kings 22. doth well collect from His desire of enquiring at the Word of the Lord, that he might have occasion to come off) how much more will God be angry with such as go on with an high hand in this trespass, calling his word behind them, and hating to be reformed.

If it be further objected, that we are not able without such confederacies and help to prosecut a great war alone. This also the Holy Ghost hath before hand answered, in the example of Abraham his confederacy with the King of Affyra; for he had a great war to manage, both against the Syrian, and against the King of Israet, 2 Kings 16: 4. and against the Edomites and Pheistines, 2 Chron. 28. 16, 17, 18. yet although he had so much to do, this could not excuse the confederacy with the Affrian: he shoulde have trusted to God, and not used unlawfull means. God can save by few as well as by many; yea sometimes God thinks not fit to save by many: Jud. 7. It shall not be the strength of battle to have unlawfull confederates; but rather to want them. Exod. 23. 22.

If it be said it is dangerous to provoke and incense many wicked men by calling them off. This is plainly answered from the exam-

ple of Amaziah and 100000. men of Israel with him of which before. If furthermore objection be made, that we must be gentle and patient towards all, and in meeknesse instruct those that oppose themselves, 2 Tim. 2, 24. 25. Answ. 1. Yet he bids us turne away from the wicked, Ibid. Ch. 3. 5. We ought in meeknesse to instruct even him that is excommunicat, 2 Thess. 3. 15. yet we are there warned, verf. 14. to have no company with him. 2. The Angel of the Church at Ephesus, is at once commendeed, both for his patience, and that he could not bear them which were cyill.

I shall adde five distinctions which will take off all other objections that I have yet met with. 1. Distinguish between a confederacy which is more discrētive and discriminative, and a confederacy which is more unitive. And here is the reason why Covenants of peace and commerce even with Infidels and wicked persons are allowed, yet military associations with such, disallowed: for the former keeps them and us still divided as two: the latter unites us and them, as one, and imbodyeth us together with them: for Thucidides defines συμμαχία, to be such a Covenant as makes us and our confederates to have the same friends and enemies, and tis mentioned by Writers as a further degree of Union then ανάδαι or Covenants of peace. 2. Distinguish between endeavour of duty and the perfection of the thing: which answers that exception, O then, we must have an Army all of Saints, (it shoulde said, without any known wicked person in it,) Now even as tis our duty to endeavour a purging of the Church from wicked and scandalous persons, yet when we have done all we can, the Lords field shall not be perfectly purged from tares till the end of the world, Mat. 13. So when we have done all that ever we can to avoid wicked persons in an expedition, yet we cannot be rid of them all; but we must use our utmost endeavours, that we may be able to say, tis our affliction, not our fault. 3. Distinguish between some particular wicked persons, here and there mixing themselves with us, and between a wicked faction and malignant party. The former should be avoided as much as is possible: but much more a conjunction with a wicked faction. David would by no meanes meet and consult with the Kabal meregnim, the Assembly of Malignants; neither did he only shunne to meet and

Kekem.
de Repub.
Spart. disp.
4. lib. 2.
Cap. 20.

cont

consult with vain persons, who openly shew and bewray themselves; but even with dissemblers, or (as the Chaldee) with those that hide themselves that they may do evil. Psal. 26. 4, 5. We can know better how to do with a whole field of tares in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Distinguish between such a fellowship with some wicked persons, as is necessary (which is the case of those that are Married, and of Parents and Children) or unavoidable, (which is the case of those, whose lot is to cohabite in one Towne, or in one Family) in a case of necessity travelling or sayling together; Distinguish, I say, between these and an elective or voluntary fellowship with wicked men, when love to them, or our own benefit draweth us therunto. We neither loose natural bonds, nor require impossibilities, but that we keep our selves pure by not choosing or consenting to such fellowship.] 5. Distinguish between Infidels, Hereticks, wicked Persons repenting and those who go on in their trespasses: what ever men have been, yet as soone as the signes of repentance and new fruits appear in them, we are ready to receive them into favour and fellowship: Then indeed the Wolfe shall dwell with the Lamb, and the Cow and the Bear shall feed, their young ones shall lye downe together, meaning such as were Wolves, Leopards, Beares, and now begin to change their nature: not so with the obstinate, contumacious and impenitent, who still remain Wolves, &c.

Let us now, 1. Examine our selves, whether there be so much tendernesse of conscience in us; as to clost with those Scripture Truths, or whether we are still in a way of consulting with flesh and blood. 2. Be humbled for former miscarriages and failings in these particulars, and for not walking accoutnately according to these Scripture Rules. 3. Beware for the future: remember and apply these Rules when we have to do with the practise of them. And that I may drive home this nail to the head, I adde (beside what was said before) these Reasons and Motives. First, tis a great judgement when God mingleth a perverse Spirit in the midst of a people. Isay 19. 14. Shall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this spirituall judgement is oftentimes joyned a temporall judgement as 2 Chron. 16. 9. and 20. 37. and 28. 20. so Hos. 5. 13. 7. 8.

3. compared with Hos. 10. 8 or. where their judgement; Moon-
deth forth their sins as by an Echo: The Children paraphrase in the
place last cited saith, The hiss of Israel is uttered in the hands
of the people whom he loved. Secondly, remember what followed
upon Gods peoples mingling themselves with the heathen; 1. v. 1.
1. v. 3. They were mingled among the heathen and learned their
works. Hos. 7. 8. Ephraim beheld ourself himself among this people,
that is, by making confederacies with the heathen, (as Lu-
ther expounds the place) and by seeking their help and assistance,
Hos. 5. 13. But what follows, Ephraim is in the morsel, hot
and overbaken in the sinister side, but cold and raw in the upper
side. This will prove the fruit of such confederacies and associ-
ation, so make no seal over for some earthly thing in the earth, but
seals and gold in the chidys of God; so to the two that are con-
nected side, and withdraw from the upper side. Woe be unto us for leaving
our selves with the wicked, we shall through Gods mercy lie
like a cake turned; That heat and zeal which was before down-
ward, shall now be upward; heavenward. Godward, let it be
also remembred, howe birth 12. 12. King 6. 30. and 12. 1
himself, a Charming deit (wherby god doth moste wiedown his
other great sins upon occasion of these associations with the ene-
mies of God and his people: this sin will certainly dash agron in
other sins. Tis well said by Galion upon 12. 12. 12. that we
are too prone of our selves to wickedness, for we are ever into
confederacies with wicked men, we are but seeking new conti-
nions, and as it were a bellows to blow up our own corruptions;
as wine being mixed with water loseth of its spirit; and white being
mixed with black, loseth much of its whiteness: so the people
of God, if once mixed with wicked enemies, shall certainly losse
of their purity and integrity. Thirdly, as these unlawfull confe-
deracies draw us both into great judgments and great sins, so
inde a great feburity and stupiditie under these great plagues and
sins, which will make the estate of sin to be yet worse, Hos. 7. 9.
after Ephraim mixing himself among the people, tis added:
Strangers have ventur'd his strength, and he knoweth it not; yet great
hates are bare, and there upon him, godde knoweth howe: although
his confederates have distressed him, as godd strengthened him;
and althought ther's shew hee observed dr. him diverse sigtis of al
de-

decaying dying condition , yet he knowes it not , nor takes it to heart ; The same thing is insisted upon ver. 11. *Ephraim also is like a silly Dove without heart ; They call to Egypt , they go up to Assyria.* He is as voide of understanding as a silly Dove , whose nest being spoiled , and her young ones taken from her (which the Chaldee paraphrase addeth for explications cause) yet she still returneth to those places where , and among those people by whom she hath been so spoiled ; So Israel will still be meddling with those that have done him great hurt . Fourthly , wee finde that such confederacy or association either with idolaters or known impious persons , is seldom or never recorded in the Book of God , without a reproof , or some greater mark of Gods displeasure put upon it . If it were like the Polygamie of the Patriarchs , often mentioned and not reproved , it were the lesse marvell to hear it so much debated . But now when God hath purposely set so many Beacons upon those rocks , and Shelves that we may beware of them , O why shall we be so mad , as still to run upon them . It was reproofed in the time of the Judges , *Judg. 2. 1, 2, 3.* It was reproved in the time of the Kings ; *Ahab's Covenant with Benhadad , Asa's Covenant with Benhadad , Abaz his confederacy with the Assyrian ; Jebosaphat's association , first with Ahab , then with Ahaziah ; Amaziah's association with those 100000. men of Ephraim* , when God was not with them , all those are plainly disallowed and condemned . Moreover that reproof , *Jer. 2. 18.* *And now , what hast thou to do in the way of Egypt , to drink the waters of Sihor ? Or what hast thou to do in the way of Assyria , to drink the waters of the river ? the Chaldee hath thus ; what have ye to do to associate with Pharaoh King of Egypt — And what have ye to do to make a Covenant with the Assyrian ?* Again after the captivity , *Ezra 9.* the Jewes mingling of themselves with the heathen is lamented . Fifthly , the great and precious promises of God , may encourage us so , as we shall never say to the wicked , a confederacy : for upon condition of our avoiding all such confederacies and conjunctions , God promiseth never to break his Covenant with us , *Judg. 2. 1, 2.* and to receive us as his Sons and Daughters , *2 Cor. 6. 14, 16, 17, 18.* Sixthly , tis one of Gods great mercies which he hath Covenanted and promised , *I will purge out from among you the Rebels and them that transgresse against me , Ezek. 20. 38.*

Why should we then forsake our own mercy, and despise the counsell of God against our own soules? Seventhly, as it was in Asa his experience, 2 Chron. 16. 7, 8. so it hath been in our own, God hath done his greatest works for us, when we were most unmixed with such men.

There is another Objection, which at the writing hereof, I have met with: Tis *Davids* confederacy and association both with *Abner*, 2 Sam. 3. 12, 13. and with *Amasa*, 2 Sam. 19. 13. whom according to agreement he made Generall of his Hoste, 2 Sam. 29. 4. although both of them had been *Davids* enemies, and born Arms against him, *Abner* being also scandalous, both for his whoredome, 2 Sam. 3. 7, and his treachery against *Ishbosherb* in aspyring to the Crown (which is collected from his going in unto *Sauls* Concubine, as *Absalom* did unto *David* afterward) yea for that he had born Arms against *David*; when he knew that God had sworn to make *David* King, and so against the light of his conscience, 2 Sam. 3. 9. 18. Answ. 1. Peter *Martyr* commenting upon those places, disalloweth *Davids* practise in both these cases: especially his League with *Abner*. Should we follow those two examples, not being allowed or commended in Scripture? or should we not rather avoid such confederacies, because of many examples thereof, plainly condemned in the Word of God? 2. Whatsoever may be conceived to be allowable or excusable in these examples of *David*, yet it cannot be applyed, except in like cases. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Israel* to him, and that he should make him reigne over all the Tribes, whereas otherwise there was no appearance of *Davids* subduing of all the other Tribes; but by a long and bloody War. Again when *David* Covenanted and capitulated with *Amasa*, he was in a manner fled out of the Land for *Absalom*, 2 Sam. 19. 9. and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing also (as interpreters observe) that the men of *Judah* having strengthened *Jerusalem* and kept it with a garrison for *Absalom* and having done so much in assisting *Absalom* against *David*, should grow desperate in holding out against him, hoping for no mercy, therefore he is content to make *Amasa* Generall of his Army, upon condition that he would cause the men of *Judah* to bring him back to *Jerusalem*, which *Amasa* moves the men of *Judah* to doe;

2 Sam.

2 Sam. 19. 14. For it was done by his authoritie, as *Josephus* also writeth, nor could it be done without his authority, for *Absalom* and *Abiaphel* being dead, *Amasa* had the whole power and sole headship of that Army and of all that faction that had followed *Absalom*. Now then let them that will plead for the lawfulness of confederacies with wicked persons from these examples of *David*, first make the case alike, that is, that the wicked one have power of an Army, and of a great part of the body of the Kingdome, to make them either continue in Rebellion and enmity or to come in and submit. Next let it be remembred that both *Abner* and *Amasa* did a great service, (which was most meritorious at the hands of men) for the good, peace, and safety of King and Kingdom, and they did it at that time also when *David* was but weak, and they had power enough to have continued a War against him. Which is a very rare case, and far different from the case of such as have done and are doing all that they can to pervert and mislead many thousands of the people of God, in stead of reducing many thousands to obedience; as *Abner* and *Amasa* did.

3. There are some other answers proper to the one case and the other. There is nothing in the Text to prove, that *David* made such a Covenant with *Abner*, as the Grecians call *επαγγέλμα*, or that he Covenanted to make him Generall of his Army, (as afterwards he Covenanted with *Amasa*) for at that time he could have no colour of reason for casting *Joab* out of his place, as afterwards he had. Therefore I understand with *Santius* that the League which *Abner* sought from *David* was *Fæder pacis*, a Covenant of peace. *Hyerome* readeth, *sac mecum amicitias*, make friendship with me, for before, they had been enemies, So that this League is not of that kind which is chiefly controverred. As for *Amasa*, I shall not go about (as some have done) to excuse or extenuate his fault in joining with *Absalom*, as not being from any malice or wicked intention against *David* his Uncle; But there is some probability that *Amasa* was a penitent and hopefull man. Sure *David* had better hopes of him, then of *Joab*: And if it be true which *Josephus* writeth that before *David* sent *Zadock* and *Abiathar* to the men of *Judah* and to *Amasa*, frequent messages came from them to the King, desiring to be received into his favour; however *Amasa* being so willing and ready to do so much for *David*, when hee might have done so much

To status
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7. Cap. 10.

against him, *David* as he could not do his businesse without him; so he had some ground to hope well of him: considering withall that *Amasa* was not set upon this businesse by any offence or displeasure at the other party, as *Abner* was. 4. Even as this example, so far as concerneth the laying aside and casting off of *Jacob* and not preferring his brother *Absalom* in his room (both of them being guilty of *Abner's* bloud. 2 Sam. 3. 30. and both of them being too hard for *David*) helpeth to strengthen that which I have been pleading for.

The point being now so fully cleared from Scripture, here is the lesse reason to argue contrariwise from humane examples in Christian States and Common wealthes. The Word of God must not stoup to mens practises, but they to it. Yet even among those whole exemple is alledged for the contrary opinion, there want not instances for cautiousnesse and conscientiousnesse in choosing or refusing confederats: As namely among the *Helvetians* or *Sauvziers*. They of *Zurik* and *Berne*, when once reformed, renounced their League made before with the *French* King, for assisting him in his Wars, and resolved only to keep peace with him; but would not continue the League of *switzerland*, or joyning with him in his Wars. And whatsoever were the old Leagues about 300 years ago, mutually binding those Cantons each to other, for aid and succour, and for the common defence of their Country, and for preservation of their particular Rights and Liberties; and for a way of deciding controversies and pleas between men of one canton, and of another, (which Leagues are recorded by those that write of that Common-wealth) yet after the Reformation of Religion, there was so much zeal on both sides, that it grew to a War between the Popish and the Protestant Cantons, wherein as the Popish side strengthened themselves by a confederacie with *Ferdinand* the Emperours Brother, to the Protestant side, *Zurik*, *Berne*, and *Basel* entred into a confederacy, first with the City of *Strasburgh*, and shortly thereafter with the *Landgrave of Hesse*, that thereby they might be strengthened and aided against the Popish Cantons. The differences in Religion put them to it to choose other confederates. Nevertheless, I can easily admit what *Lavater* judiciously observeth upon *Ezek. 16. 26, 27, 28, 29.* that Covenants made before true Religion did shine among a people are

*See M. Foy
acts and
monu-
ments vol.
2. pag. 86.
870. edit.
1589.*

*See the E-
states Principali-
& Empires
of the
world,
translated
by Grimeson
pag. 364.
to 370.*

*Acts and
monu-
ments ubi
supra, pag.
872. Sled.
Com. lib.
7. pag. 106.
119. 120.*

not.

not to be rashly broken; even as the believing husband ought not to put away the unbelieving wife whom he married when himself also was an unbeliever, if she be willing still to abide with him. Whatsoever may be said for such Covenants, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcusable.

Peradventure some have yet another Objection: this is an hard saying (say diverse Malignants) we are looked upon as enemies, if we come not in and take the Covenant, yet when we are come in and have taken the Covenant, we are still esteemed enemies to the Cause of God, and to his servants. *Answer.* This is just as if those traitors, Covenant-breakers, and other scandalous persons, from which the Apostle bids us turne away, 2 Tim. 3. 15. had objected, if we have no forme of Godlinesse, we are looked upon as aliens, and such as are not to be numbered among Gods people, yet now when we have taken on a forme of Godlinesse, we are in no better esteem with Paul, but still he will have Christians to turne away from us: Yea, tis as if workers of iniquity living in the true Church, shoudl object against Christ himself, if we pray not, if we hear not the Word, &c. we are not accepted, but rejected for the neglect of necessary duties, yet when we have prayed, heard, &c. we are told for all that, Depart from me ye workers of iniquity. I never knew you: Men must be judged according to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant shew themselves in their words and actions to be still wicked enemies, our eyes must not be put out with their hand at the Covenant.

If any disaffected shall still insist and say; But why then are we received both to the Covenant and to the Sacrament, nay, why are we forced and compelled into the Covenant. *Answer.* 1. If any known malignant or complier with the rebels or wretched enemy of this Cause hath been received either to the Covenant or Sacrament, without signes of Repentance for their former maligancy; and scandale (such signes of Repentance I mean; as men in Charity ought to be satisfied with). tis more then Ministers and Elder-ships can answer either to God or the Acts and constitutions of this National Church. I trust all faithfull and conscientious Mi-

nisters have laboured to keep themselves pure in such things. Yea, the Generall Assembly hath ordained that known compliers with the rebels, and such as did procure protections from the enemy, or keep correspondence and intelligence with him, shall be suspended from the Lords Supper, till they manifest their Repentance before the Congregation. Now if any after sightes and declaration of Repentance have turned again to their old wayes of malignitancy, their iniquity be upon themselves, not upon us.

2. Men are no otherwise drawn or forced into the Covenant, then into other necessarie dutys. Nay it ought not to be called a forcing or compelling. Are men forced to spare their neighbours life, because murtherer is severly punished? or are men compelled to be loyall, because traitors are exemplarily punished? There may and must be a willingnesse and steenesse in the doing of the contrary duty; although great sinnes must not go away unpunished. Men are not compelled to vertue, because vice is punished, else vertue were not vertue. Those that refuse the Covenant, reproach it, or rail against it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were knowne to take the Covenant against his will, he were not to be received.

3. These two may well stand together; to censure the contempt or neglect of a duty, and withall to censure wickednesse in the person that hath taken up the practise of the duty. If any Israelite would not worship the true God, he was to be put to death, 2 Chron. 15.13: but withall, if: worshipping the true God, he was found to be a murtherer, an adulterer, &c. for this also he was to be put to death. The Generall Assembly of this Church hath appointed that such as after admonition continue in an usuall neglect of Prayer, and the Worshipp of God in their Families, shall be suspended from the Lords Supper, till they amend. Yet if any man shall be found to make Familiie Worshipp a cloak to his swearing, drunkennesse, adulsterry or the like, must these scandalous sinnes be unconfesid; because he hath taken upon him a forme of godlinesse? God forbid. Tis just so here, refusers of the Covenant and railers against it, are justly censured; but withall if wickednesse and malignitancy be found in any that have taken the Covenant, their offence and censure is not to be extenuated, but to be aggravated.

I had been but very short in the handling of this Question if new
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objections coming to my eares had not drawn mee forth to this length. And now I find one objection more. Some say , the arguments before brought from Scripture prove not the unlawfullesse of confederacies and associations with Idolaters , Hereticks or prophanee persons of the same Kingdom ; but only with those of another Kingdome. Answ. 1. Then by the concession of those that make the objection , 'tis at least unlawfull to associate our selves with any of another Kingdome , who are of a false religion or wicked life. 2. If familiar fellowship even with the wicked of the same Kingdome be unlawfull , then is a military association with them unlawfull ; for it cannot be without consulting , conferring , conuersing frequently together. It were a prophane abusing and mocking of Scripture to say , that we are forbidden to converse familiarly with the ungodly of another Kingdome , but not with the ungodly of the same Kingdome , or that we are forbidden to marry with the ungodly of another Kingdome , but not with the ungodly of the same Kingdome ; for what is this but to open a wide gate upon the one hand , while we seem to shut a narrow gate upon the other hand? 3. Were not those military associations , 2 Chron. 19. 2. and 25. 7, 8. condemned upon this reason , because the associats were ungodly , haters of the Lord , and because God was not with them. Now then à quatenus ad omne. The reason holds equally against associations with any of whom it can be truly said , they are ungodly , haters of the Lord , and God is not with them. 4. God would have the Camp of Israel altogether holy and clean , Deut. 23. 9. to 14. clean from whom? not so much from wicked heathens (there was not so much fear of that) as from wicked Israelites. 5. Saith not David , I will early destroy all the wicked of the Land , Psal. 101. 8. and , Depart from me all ye workers of iniquity , Psal. 6. 9. How can it then be imagined that he would make any of them his associates and helpers in War ?

Amandus Polanus Comment. in Ezek. 16. 16, 27, 28.

Quis Ecclesia scortationem , hoc est , idolatriam vel falsam doctrinam .
Ex: confederaciones cum impiis reprehendit , non est Hereticus ; non
est Schismaticus , non est ingratus adversus matrem Ecclesiam : Alio-
quin etiam Ezekiel cum Jeremiâ , alijsque Prophetis , fuisse Herे-
ticus , aut Schismaticus , aut ingratus ,

T O T H E
R I G H T R E V E R E N D,
The Commission of the
G E N E R A L L A S S E M B L Y.

My very Reverend and dear Brethren,

 Although the L O R D S hand detaineth me from attending Your meetings, yet as long as I can write or speak, I dar not be silent, nor conceal my thoughts of any sinfull and dangerous course in the publick proceedings. Having therefore heard of some motions and beginnings of complyance with those who have been so deeply engaged in a War destructive to Religion, and the Liberties of the Kingdomes; I cannot but discharge my conscience in giving a Testimony against all such complyance. I know, and am perswaded, that all the faithfull Witnesses that gave Testimony to the Thesis, that the late Engagement was contrary and destructive to the Covenant, will also give Testimony to the Appendix, That complyance with any who have beeene active in that Engagement is most sinfull and unlawfull. I am not able to expresse all the evils of that complyance, they are so many; Sure I am, it were a hardening of the malignant Party, a wounding of the hearts of the Godly; a infinite wronging of those who from their affection to the Covenant and Cause of G O D have taken their life in their hand; A great scandall to our Brethren of *England*, who as they have been strengthened and encouraged by the hearing of the zeal and integrity of the well affected in this Kingdome, and how they opposed the late Engagement: So they would be as much scandalized to hear of a complyance with malignants now. Yea, all that hear of it might justly stand amazed at us, and look on us as a people infaruated, that can take in our bosom the fiery Serpents that have stung us so sore.

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But above all, that which would heighten this sin even to the heavens, is this, That it were not only a horrible backsliding, but a backsliding into that very sin which was specially pointed at, and punished by the prevalencie of the malignant Party: G O D justly making them thornes and scourges who were taken in as Friends, without any real evidence or fruits of Repentance. Alas, shall we split twice upon the same Rock, yea, run upon it, when G O D hath set a Beacon on it; Shall we be so demented as to fall back into the same sin, which was engraven with great letters in our late judgement; Yea, I may say, shall wee thus out-face and out-dare the Almighty by protecting his and our enemies, when he is persecuting them, by making Peace and friendship with them when the anger of the L O R D is burning against them, by setting them on their feet, when G O D hath cast them down; Oh shall neither Judgements nor Deliverances make us wise; I must here apply to our present condition, the words of Ezra.
And after abherris is come upon us for our evill deeds, and for our great trespassse, seeing that thou our G O D hast punished us lesse then our iniquities deserve, and hath given us such deliverance as this: Should we again break thy Commandements and joyne in affinitie with the people of these abominations! Wouldest thou not be angry with us, till thou hast consumed us, so that there should be no remnant nor escaping? O happy Scotland if thou canst now improve aright and not abuse this golden opportunitie, but if thou wilt help the ungodly, and love them that hate the Lord, wrath upon wrath, and wo upon wo shall be upon thee from the Lord.

This Testimony of a dying Man, (who expects to stand shortly before the Tribunall of Christ) I leave with you my Reverend Brethren, being confident of You through the L O R D, that ye will be no otherwise minded but that as Men of G O D, moved with the zeal of G O D, You will freely discharge Your consciences against every thing which You see lifting up it self against the Kingdome of the L O R D J E S U S: This shall be Your Peace and Comfort in Your latter end; Now the G O D of all Grace establish You, and direct You, and preserve You all blameless to the end, and bring others out of the snare that hanker after that complyance. So prayeth,

Your most affectionate Brother
to serve You in what I can

Kirkcaldie, September 8.

1648.

GEORGE GILLESPIE

D

The



The Testimony of Mr. George Gillespie against Association and Compliance with malignant enemies of the Truth and Godlinesse: Written two dayes before his death.

Seing now in all appearance the time of my dissolution is very near, although I have in my latter Wil declared my minde of publick affaires, yet I have thought good to ide this further Testimony; that I esteem the malignant Party in these Kingdome, the seed of the Serpent, enemies to Pietie, and Presbyteriall Government, (pretend what they will to the contrary) a generation that have not set G O D before them. With the malighants are to be joyned the profane and scandalous, from all which, as also from heresies and errors; the Lord I trust is about to purge his Churches. I have often comforted my self (and still do), with the hopes of the Lords purging this polluted Land, surely the Lord hath begun and will carry on that great Work of mercy, and will purge out the Rebels: I know their will be always a mixture of Hypocrites, but that cannot excuse the conniving at grosse and scandalous sinnes. This purging Work which the Lord is about, very many have directly oppoed and said by their deeds, we will not be purged nor refined, but we will be joyning and mixing our selves with these whom the Ministers preach against as malignant enemies to God and his Cause. But let him that is filthy, be filthy still, and let Wisdome be justified of her Children. I recommend to them that fear God, sadly and seriously to consider that the holy Scripture doth plainly hold forth. 1. That the helping of the enemies of God, or joyning and mingling with wicked men, is a sin highly displeasing. 2. That this sin hath ordinarily ensnared Gods People into diverse other sins. 3. That it hath been punished of God with grievous judgements. 4. That